FORTY RABBANA

Is

A Collection of Quranic Duaas

Translation And Notes By:

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In the Name of Allah, The Most Beneficient, The Most Merciful

1. Rabbana (our Rabb) Accept from us (this duty). Definitely You only are the Hearer, the (all) Knower.

Sura Baqarah -127

1. This Duaa was read by Ibrahim and Ismail (A.S.) when they completed the building of the Kaabah.
2. The lesson is that one must not be satisfied with actions only. Rather after the action, be humble and beg Allah Ta'ala to accept it. This is learnt from the action of Ibraheem (A.S.). After completing such a lofty action he does not express pride, rather he asks Allah Ta'ala to accept the action.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ
وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ○

2. ***Our Rabb, and make us submitting to You and (make) from our seed a nation submissive to You and teach us our ways of worship, and relent towards us. Surely You only are the Most Relenting, the Most Merciful.***

Sura Baqarah -128

1. This is also the Duaa of Ibraheem (A.S.)

2. This Duaa is the fruition of Ibraheem (A.S.)'s fear and recognition of Allah Ta'ala after completing actions. Whilst being obedient and subservient. One should make this duaa for obedience and subservience to Allah alone. The reason is that when the recognition of Allah Ta'ala increased in a person hisrealization also increases.

   Ibraheem (a.s.) also made duaa for his offspring. The close servants of Allah Ta'ala are more concerned about the spiritual welfare of their offspring especially their welfare in the Aakhriaat. Another reason for praying for the off-spring is that they may, by their good deeds set a good example to future generations and the nation of Islam will benefit as a whole.

(Summarized from Mariful Quraan vol.1. P328/9)

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

3. Our Rabb, grant us good in the world and good in the Aakhirat and save us from the punishment of the fire (Jahannam).

Sura Baqarah -201

1. Rasulullah (s.a.w.) used to recite this duaa very often.

(Mariful Quraan P. 492 and Tafseer Mazhiri P. 403 from Anas)

2. This Duaa is Masnoon especially during Tawaaf

(Ibid)

3. Allama Bagawi (R.A.) narrates that Anas (R.A.) said: Once Rasulullah (S.A.W.) saw

a person who became so thin and weak like a bird hatching out from an egg. Nabi (S.A.W.) asked him: Do you make Duaa to Allah Ta'ala? He replied: O Rasul of Allah (S.A.W.) I used to make this duaa: O'Allah! What punishment you are to give me in the Aakhiraat, give it to me in this world.
Rasulullah (S.A.W.) said: amazingly: Subhanallah you do not have the capability to withstand that punishment. Why don't you make this Duaa? (i.e. the above duaa). He made this Duaa and was cured.

(Tafseer Mazhari - P 403 - from Muslim)

4. Abdullah bin Saaib (R.A.) relates that Rasulullah (S.A.W.) use to recite the above duaa between *Rukn Jamah* and *Rukn Aswaad.*

   (Ibid - From Abu Dawood, Nisai, Ibn Habban, Hakim)

5. Abu Hasan bin Dahhaak (R.A.) narrates that Hadhrat Anas (R.A.) use to say that even if Rasulullah (S.A.W.) use to make Duaa a hundred times than he should begin with the above duaa and end off with it as well, and if he use to make two Duaas then one

of it use to be the above.

(Ibid - Ibn Abi Shaiba)

6. Naqee bin Makhlad (R.A.) narrates from Anas (R.A.) the above ayat use to be in the beginning of Rasulullah (S.A.W.)'s Duaa, in the middle as well as at the end.

7. Anas bin Malik (R.A.) narrates that Rasulullah (S.A.W.) use to recite the above Duaa.

(Ibn Kaseer - P 251 - From Bukhari)

8. Ibn Abbas (R.A.) narrates that Rasulullah (s.a.w.) said: I do not pass any corner (at the time of tawaaf), but I see an angel at that corner saying Ameen. Thus when you pass by it, recite the above Duaa.

(Ibid)

Good in this World

According to:-

1. Qatadah (R.A.) it means a `peaceful existence and necessary livelihood and according to Ali (R.A.) 'a pious wife.

2. Hasan Basri (R.A.) it means 'Knoiwledge of

Islam and prayer and Suddi (R.A.) it means 'lawful earnings'

3. Ibn Umar (R.A.) it means 'righteous children and goodwill of her human being'

4. Jafar (R.A.) it mean a 'good health, honest living, Knowledge of Quran, victory over the enemies of Islam and company of the pious.
(Teaching of Islam: Virtues of Tabligh).

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ
أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

4. *Our Rabb! Bestow (Bless) us with patience (endurance) and make our foothold stable (deep rooted) and aid us against the* disbeliev-ing nation. (Kufaar).

Sura Baqarah -250

1. This Duaa was read by the believers when they were at war with Jaloot. Before the army confronted him, they recited this duaa.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَّسِيْنَا أَوْ أَخْطَأْنَا

5. **Our Rabb! Do not apprehend us when we forget or err.**

Sura Baqarah -286

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ج

6. ***Our Rabb! Do not let us carry a burden (on us) as You did on those before.***

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ
وَاعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ
اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

7. Our Rabb! Do not let us carry a burden (on us) which we do not have the ability to carry (bear). Forgive us, pardon us, and have mercy on us against the disbelieving nation (Kufaar).

Sura Baqarah -286

1. A lenghty narration by Hazrat Abu Hurairah (R.A.) in Bukhari and Muslim proves that the above dua when made by Nabi (S.A.W.) was accepted.

Tafseer Mazhari Vol. 2. P. 165

2. Hadhrat Ibn Abbas (R.A.) narrates:
We a group of Sahaba (R.A.) were sitting in the company of Nabi (S.A.W.). Jibraeel (A.S.) was also present. Suddenly, the sound of a door opening was heard from above. Jibraeel (A.S.) lifted his gaze to see. He then said: The door that has now opened does not open normally.
The narrator says: Meanwhile an Angel descended and came to Nabi (S.A.W.) and said glad tidings to you for 2 such celestial lights which were not given to any Rasul before you. The 1st is Surah Fateha and the second is the concluding Aayat of Surah Baqarah. If you read even one letter from it, you will attain that celestial light. *(Muslim)*

Note: It means that by reading *"IHDI NAS SERATUL-MUSTAQUEEN"* Allah Ta'ala will most certainly show you the right path and secondly by reciting the last ayat of Surah Baqarah Allah Ta'ala will most surely accept the Duaa and grant you that which you have asked for. *(Mazhari Vol. 1. P.14 & Vol. 2 P. 166)*

1. Abu Saeed Ansaari (R.A.) narrates that Rasulullah (S.A.W.) said: The person who recites the last two Aayaat of Surah Baqarah, it will suffice for him for the entire night.
(Mazhari P. 167)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ ○

8. Our Rabb! Do not stray our hearts after granting us hidayat (guidance) and gift us from Your Mercy (special), Definitely You are the only Bestower.

Al-Imraan - 8

1. Hadhrat Aisha (R.A.) narrates Rasulullah (S.A.W.) use to recite this Duaa when awakening in the morning.

(Ibn Katheer Vol. 1. P. 356)

لَاالٰهَ اِلاَّاَنْتَ سُبْحَا نَكَ اَ سْتَغْفِرُ كَ لِذَنْبِيْ وَاَسْاَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْهَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَدُ نْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

2. Umme Salma (R.A.) says that Rasulullah (S.A.W.) use to recite this Duaa very often.

اَللّٰهُمَّ مُقَلِّبَ الْقُلُوْ بِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ

(Ibn Katheer Vol. 1. P. 356)

(Oh Allah: You are the transformer of hearts:Keep my heart steadfast on your Deen.). Thereafter Nabi (S.A.W.) recited the above ayaat. *(Ibn Katheer Vol. 1. P. 356)*

رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا
رَيْبَ فِيهِ إِنَّ اللهَ لَا يُخْلِفُ الْمِيعَادَ

9. Our Rabb! surely You are one to gather mankind to a Day in which there is no doubt. Definitely Allah does not go against His trust (promise).

Surah Al-Imraan -- 9

1. The ayat (duaa) preceding this ayat was concerning steadfastness. Subsequently this duaa was not rendered for any worldly motives. It was solely made for the aakhiraat and to seek refuge from Jahannum, as our belief is "Ya; Allah you are going to gather us on such a day regarding which there is no doubt".

(Mariful Quran - Vol. 2. P. 23)

رَبَّنَآ إِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ۝

10.Our Rabb! definitely we believe, thus forgive our sins and save us from the punishment of the fire (Jahannam).

Surah Al-Imraan -- 16

1. Making a Duaa of this nature is the quality of the (those who fear Allah Ta'ala) by being caution regarding the law of Shariat.

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ۝

11. Our Rabb! We believe in that which You revealed and we follow the Rasul, write us (list us) among with those who witness (the truth).

Surah Al-Imraan -- 53

1. This Duaa was made by the helpers of Isa (A.S.) when Isa (A.S.) asked his nation that who amongst them will be his helpers. They agreed and read this duaa as emphasis of their claim.

Mariful Quran Vol. 2. P. 70.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِينَ ○

12.Our Rabb! Forgive our sins and wasted efforts (in Your matters) and make our foot hold steadfast and aid us against the disbelieving nation (Kufaar).

Surah Al-Imraan -- 147

1. No person can be assured that the good actions he is doing presently will be done continually. Therefore - we should express regret on the deficiency of our present actions and make it a habit to make Duaa for steadfastness in regard to our future actions.

In the above Duaa, firstly, forgiveness is being sort for previously committed sins. This is an indication to the fact that whatever difficulties / problems befalls a person, be it in the form of defeat from the enemies or any other problem, is in reality the consequence of a person's sins. The remedy for which is seeking repentance and forgiveness.

Mariful Quran Vol. 2. P. 201

2. This Aayat teaches us that whenever any calamity befalls a person, then together with utilizing physical means, one should also make duaa and ask for repentance as most of the calamities that befall a person are due to one's sins.

Bayanul Quran P. 62

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ

سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝

Surah Al-Imraan -- 191/192/193/194

13. Our Rabb! You did not create this in futility (vain) You are (Pure) (glory be to You) Protect us from the punishment of the fire (Jahannam)

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ

اَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝

14.Our Rabb! most certainly Whom You enter unto the fire (Jahannam), indeed You have confounded him and for the transgressors there are no helpers.

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ

لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖ

15.Our Rabb! certainly we have an announcer calling towards Iman: `Believe You in Your Rabb': Thus we have believed.

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ۝

16. Our Rabb! Thus forgive our sins, and remit (cover up, hide) our evil actions and let us die with the righteous.

Sura Al-Imran 193

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

17.Our Rabb! and grant us that which You promised by Your messengers and do not confound us on the Day of Qiyamat, Certainly You do not go gainst Your promises.

Sura Al-Imran 194

1. The meaning of these Duaas (from 13-17) includes all the objectives / needs that a person wishes for. The final objective of any person is 2 fold:
   (1) Gaining entry into Jannat.
   (2) Saviour from the fire of Jahanum.
   And for these 2 objectives, there are 2 conditions.
   (1) Obedience and (2) Being free from sin. Therefore, it adds up to 4. All the above are renedered in the above ayats.

Bayanul Quran Vol. 2. P. 85.

1. Rasulullah (S.A.W.) said: Destruction be to that person who recites these verses and does not ponder regarding them. (ayat 190/ 1)

Ibn Katheer Vol. 1. P. 450

2. Abu Hurairah (R.A.) narrates:
   Rasulullah (S.A.W.) use to recite the last 10 ayaat of Surah Al-Imraan the Quraan every night.

Al-Imraan

Ibn Katheer Vol. 1. P. 451.

رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ۝

18. Our Rabb! we believe. Thus write (list us) with those who witness (bear witness to the Haqq).

Sura Maidah 83

1. The word "Aamana" does not refer to the Ahle-Kitaab's past Imaan but it refers to their bringing Imaan of the present and being included amongst the group of believers. The word Rabanna clarifies that they are bringing the true Imaan and not the superficial Imaan like the Hypocrities. By the word "As-shadeen" thee Ummat of Nabi (S.A.W.) is meant, those who will give testimony regarding the conveyance of the message of Nabi (S.A.W.).

Tafseer Mashari Vol. 4, P. 18

رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ ۝

19.Our Rabb! descend on us a table laden with food from the sky that it may be a feast for us, for the first amongst us and the last, a sign from You and grant us Rizk (sustenance) and You are Best of the Sustainers.

Sura Maidah 114

1. This Duaa was made by Isa (A.S.) at the request of his helpers. They requested him to make duaa that Allah Ta'ala send down food from the skies so that they might eat and their hearts can be at ease andbe satisfied that Isa (A.S.) had spoken regarding his Rabb (Allah Ta'ala). When Isa (A.S.) saw that their objective was valid he made this Duaa.

Mariful Quran Vol. 3. P. 267

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

20. Our Rabb! we have wronged (oppressed) ourselves and if You do not forgive us and show mercy on us then surely we are amongst the lost.

Sura A'araaf 23

1. This Aayat proved that if a person's minor sins are not forgiven, he will be punished for it as well.

Tafseer Mazhari Vol. 4. P. 283

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ

21.Our Rabb! Do not make us with (amongst) the oppressors (wrong-doers).

Sura A'araaf 47

1. This duaa will be made by the people of the heights (between Jannat and Jahannum) when their faces will be turned towards the fire of Jahannum.
   The meaning of the duaa is that "Ya Allah do not include us among the dwellers of Jahannum who are all oppressors".

Mariful Quraan Vol. 3, P. 564

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ○

22.*Our Rabb! Decide by the Haqq (Truth) between us and our Nation (folk) and You are the Best Decider.*

Sura A'araaf 89

1. This duaa was made by Shuaib (A.S.) when his nation refused to accept the truth. Shuaib (A.S.) turned to Allah Ta'ala and made this Duaa.

Mariful Quraan Vol. 3. P. 267

2. In reality Shuaib (A.S.) made duaa for the destruction of the rejectors from amongst his nation. Allah Ta'ala accepted this duaa and destroyed the nation by a great tremor.

(Ibid - P. 630)

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ○

23. Our Rabb! Bestow on us patience (stead-fastness and endurance) and make us die as Muslims (ones submitting to You).

Sura A'araaf 126

1. In this Duaa, there is an indication to this fact that if Allah Ta'ala does not wish and will, then man's courage and hope will be of no use. Therefore Duaa is been made for firmness and steadfastness. Because it's only steadfastness, patience and firmness which can make a person victorious over ones oponent.

Mariful Quraan Vol. 4. P. 37

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٨٥﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ﴿٨٦﴾

24. Our Rabb! Do not make us a trial for the oppressing Nation (people) and save us by Your mercy from the disbelieving Nation (Kufaar).

Sura Yunus 85

1. Before making Duaa, having total reliance on Allah is of utmost importance, so that the Duaa may be accepted.

Tafseer Mazhari Vol. 5. P. 535

رَبَّنَآ اِنَّكَ تَعۡلَمُ مَا نُخۡفِىۡ وَمَا نُعۡلِنُ‌ؕ وَمَا يَخۡفٰى عَلَى اللّٰهِ مِنۡ شَىۡءٍ فِى الۡاَرۡضِ وَلَا فِى السَّمَآءِ ○

25.Our Rabb! Certainly You Know what we hide and what is open (what we proclaim) and nothing is hidden from Allah in the earth and in the sky.

Sura Ibrahim 38

1. This was the Duaa of Ibrahim (A.S.).

2. Ibn Abbas (R.A.) says it refers to the sadness of leaving Ismaeel (A.S.) and his mother in a barren land.

Tafseer Mazhari Vol. 6. P. 316

رَبَّنَا وَتَقَبَّلْ دُعَآءِ ○

26. Our Rabb accept duaa (prayer).

Sura Ibrahim 40

1. In Tirmizi there is a narration wherein Rasulullah (S.A.W.) says "Duaa is Ibadat"

2. Anas (R.A.) narrates that Nabi (s.a.w.) has said: Duaa is the essence (marrow) of Ibaadat.

Tafseer Mazhari Vol. 6. P. 317

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

27. Our Rabb forgive me and my parents and the Mumeen (believers) on the Day of Accountability.

Sura Ibrahim 41

1. This is also the Duaa of Ibraheem (A.S.).

2. From the Ayaats that appear before this Duaa we learn the etiquettes of duaa, it must be made with utmost humility and humbleness - also, the praises and glorification of Allah Ta'ala should be made with Duaa. By this, there is a greater possibility that the Duaa will be accepted.

Mariful Quraan Vol. 5. P. 256

رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ۝

28.Our Rabb! Grant us mercy from Your presence and mould us on Your orders in our plight.

Sura Kafh 10

1. This Duaa was made by the companions of the Cave when they took refuge in the cave.

2. The second part of the Duaa means that: Whatever we do, You (Ya Allah) make the end result a good one. Therefore it is narrated from Busr bin Arta (R.A.) that Nabi (S.A.W.) used to always make this Duaa:

اَللّٰهُمَ اَحْسِنْ عَاقِبَتَنَا فِي الامُوْرِ
كُلِهَا وَ اَجِرْنَامِنْ خِزْيِ دُنْيَا
وَ عَذَابَ الْآخرَ

Ya Allah, make the end result of all my affairs a good one and save me from the disgrace of this world and the Aakhiraat.

Mariful Quraan Vol. 5. P. 256

رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ○

29.Our Rabb! Definitely we fear that they (the kufaar) practise excess on us or that they may become rebellious.

Sura Ta-ha 45

1. This was the Duaa that Moosa and Haroon (A.S.) made to Allah Ta'ala before going to Firoun.

رَبُّنَا الَّذِیْٓ اَعْطٰی كُلَّ شَیْءٍ خَلْقَهٗ ثُمَّ هَدٰی ۝

30.Our Rabb is He (Who) gave everything its nature then guided it.

Sura Ta-tta 50

1. When Firoun asked Moosa and Haroon(A.S.) who their Rabb was? Theyreplied by reading the above.

2. Mujahid (R.A.) explains the tafseer of this Aayat by stating that Allah Ta'ala has given every creation it's appropriate form.--Humans were not created like animals and vice versa - Thereafter Allah Ta'ala guided mankind by showing him how to eat, drink, etc.

Mazhari Vol. 7 P. 389

رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ۝

31. Our Rabb! we believe, so forgive us and have mercy on us and You are the Best of the Merciful.

Sura Mu'minoon 109

1. This is a Duaa made by a group of Muslims. They used to continuously make this Duaa.
2. In this Duaa the believers are addressing Allah Ta'ala by saying that Allah we have brought Imaan, hence forgive us and have mercy on us.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ

إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَّمُقَامًا ۝

32.Our Rabb! turn away from us the punishment of Jahannam, definitely its punishment is anguish and surely it is a wrectched abode and station.

Sura Furqaan 65

1. This Duaa is a supplication which should be continuously made by the believers.Because one of their qualities, is that despite being obedient to Allah Ta'ala, they still remain in fear regarding the punishment of Allah Ta'ala, and regarding the Aaakhirat. Because of this fear they become practical, and continue making Duaa.

Mariful Quraan Vol. 6 P. 504

2. Hadhrat Ali (R.A.) narrates that Nabi (S.A.W.) has said:
Allah Ta'ala sent Wahi to one of the Nabi's of the Bani Israeel (i.e. Dawood {A.S.}) "tell the obedient servants from your Ummat not to only rely on their good actions, as on the day of reckoning, whichever
servant I wish to punish I will punish in conformance to my (justice) and tell the disobedient servants not to throw themselves into destruction by their own hands. (i.e. they should not give up hope of forgiveness) as I will forgive major sins also if I wish, and I will not care (i.e. in giving anybody punishment or forgiving anybody) Abu Naim.

Tafseer Mazhari Vol 8 P. 486

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

33.Our Rabb! gift us comfort in our views and make our offspring the coolness of our eyes and make us leaders (patterns) for the pious (those who stay away from evil).

Sura Furqaan 74

1. Regarding the "coolness of the eyes" Hasan Basri (R.A.) states: The original coolness of the eyes is to see a persons family involved in the obedience of AllahTa'ala.The health and welfare and happiness of the family is also included in it.

Mariful Quraan Vol. 6 P. 509

2. Allah's chosen servants are not only concerned with their own reformation and are ot satisfied by their good deeds alone

They are also concerned with the reformation and actions of their wives and children. They continue to make an effort in this regard, and part of their effort is to make Duaa also.

(Ibid)

3. Qurtubi states:
There can be nothing more soothing / cooling to the eyes than seeing a person's wife and children being obedient to Allah Ta'ala.
Mazhari Vol. 8 P. 499

"Coolness of the eyes"

4. Ikramah says:
The Mufasareen has not taken the meaning of beauty and grace. But they say it means "to be obedient to Allah Ta'ala.
Ibn Katheer Vol. 3 P. 342

34. Our Rabb is most forgiving Beautiful.
Sura Fathir 34

1. When the dwellers of Jannat will be entering Jannat they will be saying:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنَّا

الْحَزَنَ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرٌ

Mariful Quraan Vol. 7 P. 350

Laa-hafoor

2. Allah Ta'ala is most forgiving for those who wronged themselves

Shakoon

and Allah Ta'ala is appreciative to the obedient, and fore running ones.

3. Ibn Umar (R.A.) narrates that Nabi (S.A.W.) has said:

The reciters of the kalima

will have no fear at the time of death, nor will they experience fear in the grave, nor on the plains of reckoning. As if I am seeing them wiping the dust of their heads (at the time of arising from their graves) and they will be saying:

Ibn Katheer Vol. 3 P. 565 by Tabarani

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ○

35. Our Rabb! everything is comprehended by Your mercy and knowledge, thus forgive those who repent and follow Your way. Ward off (shun off) for them the punishment of Jahannam.

Sura Mumin 7

1. Those angels who carry the Arsh of Allah Ta'ala make this Duaa for the Mumineen.
2. Mutif Bin Abdullah (R.A.) says:
   The most well wishing creation towards the believers are the angels and the most decieving is Shaytaan.

Mazhari Vol. 10. P. 219.

رَبَّنَا وَأَدْخِلْهُمْ جَنّٰتِ عَدْنٍ الَّتِي
وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ؕ إِنَّكَ أَنْتَ
الْعَزِيْزُ الْحَكِيْمُ ○ وَقِهِمُ السَّيِّاٰتِ ؕ
وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ؕ
وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ○

36. Our Rabb! Make them enter Everlasting Eden, Jannat which You have promised and their fathers and wives and offsprings who do good. Surely You are the Lofty (All Mighty) and All Wise and ward off from them evil actions and from whom You ward off on that day, indeed You have had mercy on him and that is the supreme victory (achievement, triumph).

Sura Mumin 8

1. This is also the Duaa of the angels for the believers.
2. Saeed bin Jubir (R.A.) narrates: When a person will enter Jannah, he will enquire regarding the abode of his father / brother and son. It will be said to him:"They did not reach your status as far as good deeds are concerned." The person will reply."The good deeds I use to do was for myself as well as for them." Hence they will be joined with him.Thereafter Saeed (R.A.) recited the above ayat.

Ibn Katheer Vol. 4 P. 78

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِيْنَ

سَبَقُوْنَا بِالْإِيْمَانِ وَلَا تَجْعَلْ

فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ [1]اٰمَنُوْا

رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝

37.Our Rabb! forgive us and those who were before us in Iman and do not make in our hearts any rancour towards those who believe. Definitely You are the one full of Pity (Compassionate) and Most Merciful.

Sura Hasr - 10

1. "Al-lazeena-aamanu" refers to the Muhajireen and Ansaar.

2. At this juncture Allah Ta'ala has divided the Ummat into 3 groups (1) Muhajireen (2) Ansaar (3) Remainder of the Ummat. The qualities and virtues of the 1st two groups have been mentioned in the Quraan: Regarding the 3rd group only so much is mentioned that they recognise the truthfulness of Islam of the Sahaba (R.A.), and the fact that we got Iman because of them. Hence we should make Duaa for them and also make Duaa that no hatred remains in the heart regarding the believers.

   From this we come to know that the acceptance of those believers that came after the Sahaba (R.A.) and their saviour lies in having respect and love for the Sahaba (R.A.) and also in making Duaa for them. The person in which this (habit) is not found is not worthy of being a Muslim. It is for this reason that Musab bin Sa'ad (R.A.) said that the Ummat comprises of 3 groups. 2 have passed already (Muhajireen and Ansaar) now, only one group remains. i.e. Those who have love and show respect to the Sahaba (R.A.). Hence, if you desire a place in the Ummat, then include yourself in this 3rd Group.
3. Qurtubi says that this aayat proves that it is waajib upon us to have love for the Sahaba (R.A.).

4. Hadhrat Ibn Abbas (R.A.) states that Allah Ta'ala has commended the believers to seek forgiveness and make duaa for the Sahaba (R.A.), whereas Allah Ta'ala in his infinite knowledge knew that the Sahaba (R.A.) will have differences amongst themselves and will be involved in internal warfare. (Therefore it is improper for any Muslim to think bad of Sahaba (R.A.) because of their difference).
5. Hadhrat Aisha (R.A.) states that she heard Nabi (S.A.W.) saying "This Ummat will not be destroyed until the on coming people will abuse and curse the people of the past".

Mariful Quran Vol. 8 P. 380/1

6. Maalik bin Mamool says that Aamir bin Shurahbeel told him Oh Malik: In one aspect the Jews and Christians are better then the Rawadh (Shias). When the Jews were asked: Who were the most virtuous people in your religion. They would reply: The Companions of Moosa's (A.S.) and when the Christians are asked the same question. Then they replied the (helpers) of Isa (A.S.). But when the Rawadih (Shias) were asked: Who are the worst people in your religion. They replied the Sahaba (R.A.) (companions) of Nabi (S.A.W.).

Mazhari Vol. 11 P. 401 (summary)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

38. Our Rabb! In You we trust and to You we turn for repentance and to You is the return (Journey back).

Sura Mumtahina 4

1. This was the Duaa of Ibrahim (A.S.) and his followers.

2. This Duaa means: Ya Allah in all matters we put our trust in You and hand over all our matters to you.

(Ibn Katheer vol. 4 P 372)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ○

39. Our Rabb! do not make us a trial (prey) to those who believe (Kufaar) and Our Rabb forgive us Surely You are the All Mighty and All Wise.

Sura Mumtahina 5

1. This is also part of the Duaa made by Ibrahim (A.S.) and his followers. Mujahid states that this aayet means: that do not punish us through the hands of the Kuffaar nor give us Azaab (punishment) directly, otherwise the Kuffaar will say that if these people were true believers, then no Azaab should befall them.

Mazhari Vol. P.431

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ

40. Our Rabb! Perfect our Nur for us and forgive us Definitely You have Power over all things

Sura Tahrim 8

1. Mujahid states that the Believers will recite this Duaa at the time when they will see that the celestial light of the Hyocrites had disappeared on the day of Qiyamah.

   Ibn Katheer Vol. 4 P. 418/9

2. On the bridge of seerat the Believers will see (Nur) celestial light in front of them as well as on their right hand side. When they will see that the (Nur) celestial light of the Manafiqs had disappeared they will recite this Duaa. The (Nur) celestial light will be in proportion to a persons actions. Therefore the Duaa is being made for complete celestial light.

   Mazhari Vol. 11 P.594

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